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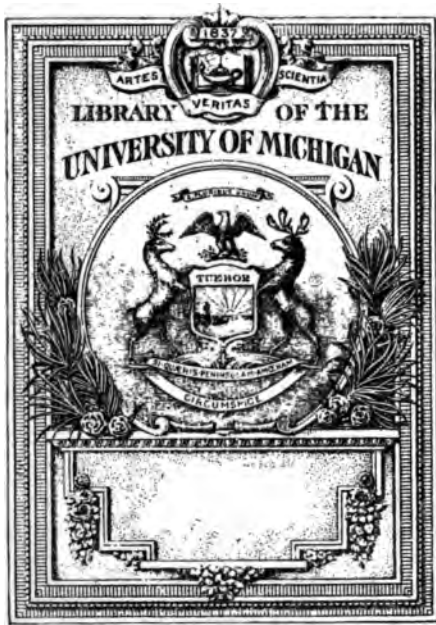
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SOCIAL MESSAGES
THE NEW SANCTIFICATION

CHARLES W. BARNES



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Social Messages

The New Sanctification

BY

CHARLES W. BARNES



THE METHODIST BOOK CONCERN
NEW YORK CINCINNATI

1915

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BY THE SAME AUTHOR

**THE SORROW AND SOLACE OF ESTHER, DAUGHTER
OF BEN-AMOS**

16mo, net, 30 cents

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DEDICATION

Son of the Carpenter, receive
This humble work of mine;
Worth to my meanest labor give,
By joining it to thine.

Servant, at once, and Lord of all,
While dwelling here below,
Thou didst not scorn our earthly toil
And weariness to know.

—*Charles Wesley.*

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I believe it would be wearisome and even fatal to stifle the aspirations of the human conscience. I do not believe at all that the material and social life suffice for man. We want him to be able to rise to a religious conception of life by means of science, reason, and freedom. The hour has come for democracy no longer to mock or outrage the ancient faiths, but to seek whatever they contain that is living and true and can abide in an emancipated and broadened human conscience.—*Jean Jaures.*

THE SINGING PLANE

This music, I, a toiler, hold most sweet,

It binds me to the Christ with silver bands:

The singing plane within his patient hands,

The rustle of the shavings round his feet.

—*Mabel Bourquin.*

CHAPTER I

THE NEW SANCTIFICATION

THERE are two relations which exist for every human being: his relation to God and his brotherly relation to his fellow men. These are the two foci about which, as in a great ellipse, the whole Christian system is drawn. These two things—a man's obligation to God and his obligation to men—constitute the two cardinal principles of the Christian religion.

History shows the force and efficiency of companion truths. For example, in the convention assembled for the adoption of a Constitution for the United States there were two parties—that of Hamilton, representing the centralization of power in the Federal or general government, and that of Jefferson, advocating the supremacy of the State. The debate was long and stubborn, and at last a member sprang to his feet and moved that the convention adjourn. Here Washington inter-

posed, and, by his personal influence, secured the incorporation of both views in the constitutional document. This was one of the most valuable services he rendered his country. Had the method of Hamilton prevailed, or even been made dominant, the logical result would have been an American absolutism as galling as that which the colonists were trying to escape. On the contrary, had Jefferson's principle prevailed or become dominant, the ultimate result would have been anarchy. This outcome was made clear in the Civil War, when the advocates of secession claimed the right to secede not from the general government only, but even from the Confederacy itself. Either of these views of government standing alone would have been disastrous, but bound together, complementing and completing each other, they furnish a well-nigh ideal government, in which there are the strength of centralization on the one hand and the freedom of local administration on the other. After a similar manner, but in a world-wide range, are the two principles of Christianity associated. The message of Christ is that the salvation of this world consists of

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two things: (1) the redemption of the individual—the establishment of the right relation of each soul with the great God; and (2) the redemption of society—the establishment of right relations of each man with his fellow man. Christ gave a distinct emphasis to each of these companion truths. Christ enforced the importance of the redemption of the individual first by his method of teaching. He did not attempt to reach many people. He spoke to the great multitudes, it is true, but out of them he selected the seventy, and the smaller number of the twelve were taken still closer to his heart. He did not attempt great evangelistic tours to Antioch, Ephesus, or Rome, but he brings the disciples into close touch with his own life and then sends them forth to the ends of the earth. He takes the pains to preach his great sermon upon the freedom and spirituality of worship to an audience of one, the woman at the well of Samaria. His message shows the same thing as his method. Two examples out of many will be sufficient—his doctrines of conversion and the judgment. He said to Nicodemus, “Ye must be born again.”

Nicodemus does not understand, and Jesus explains by declaring that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." By this verse each soul is brought to see God's personal interest and also its own personal responsibility. When this relation—so high, so holy—is, indeed, realized, the life is so new that one is as if he had been born again. Again, Christ emphasizes the individual redemption by his doctrine of the judgment. Each man is to give an account before God. Each man is to meet his own sin. With the Jews the sense of sin was not so closely personal because of their view of the national unity. Sin was to have its retribution, but it was the nation, Israel, who was to answer for it rather than the individual citizen. This was an inheritance from the old tribal period, when the tribe was called to account for the foray of any of its members. But Jesus says, *you* must answer. Israel, as a national unit, must give an account, but *you* also must appear before the judgment seat and give an account of the deeds done in the body. This

was a welcome doctrine. Gibbon, in his celebrated chapter explaining the causes of the rapid spread of Christianity in the first and second centuries, gives among other reasons the preaching of the future life and the doctrine of the judgment. The reason is clear; it gave importance to the individual. We have seen that personality was discredited by the Jewish faith. All was for Israel, little or nothing for the individual worshiper. George Adam Smith has shown that in the earlier periods of Hebrew history even the doctrine of personal immortality was very indistinct. The patriotic Jew contented himself with the perpetuity of Israel. He did not feel sure about himself, but was anxious that the Lord's people should endure through coming ages. With the Roman populace individuality was at a yet lower ebb. Life was cheap. The empire was everything. The Roman nobleman need not trouble his driver because children were playing on the Appian Way. On he dashes, and if they were in the road, little did it matter; children were thrown by the roadside to starve—what matter if their blood reddened the wheels of his chariot! Who

knows, who cares! Only the emperor and the ruling few count. Now into the midst of all this crushing cruelty of Roman power and Jewish absolutism came the message to each soul, Jew, Greek, Roman, Barbarian: You are of value! You are of inestimable worth! The Emperor may not count you, but God does! The high priest never gives you a thought, but God does! He loves you, and will call you before him to give an account—not as a great inquisitor, an infinite policeman to ferret out your sins, but as a loving parent to find the hurt sin has done you and to cure the same. By the church and the state you have been taught that you are of no account, but I say unto you that the very hairs of your head are numbered. There is not a sparrow falleth to the ground without your Father's care; and are ye not worth many sparrows? It has been well said that Christ was the first to discover and disclose the value of the individual. This disclosure is fundamental, but it is not all of his message. The gospel is social as well as individualistic. Adolf Harnack, in his recent book, *What is Christianity?* sums up Christ's message in three particulars:

"First, the kingdom of God and its coming. Second, God the Father and the Infinite value of the human soul. Third, the higher righteousness and the commandment of love."

It is not necessary to quote the many deliverances upon social duty found in Christ's words. The social message appears in his doctrine of the Kingdom, in the symbolism of the parables, in the Lord's Prayer, the Golden Rule, and in the Sermon on the Mount, which is full of human relations and duties. The message may be summed up in the familiar phrase, "The Fatherhood of God and the brotherhood of man." Jesus himself gives a condensed statement of his teachings in his instruction concerning the commandments: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." In the first statement is found the gospel of the individual, in the second the social gospel, and by Christ's own words they are joined forever.

We desire next to trace the fact, well attested in Christian history, that the exclusive emphasis of either of these parts of Christ's message results in comparative failure. When the social movement fails to emphasize the responsibility of the individual toward God it falls short of its mark. A striking example of this failure is the French Revolution. That gigantic convulsion was, as Professor G. P. Fisher says, "a tremendous struggle for political equality." It was also an economic struggle. Because of the abuses of the Roman Catholic Church the religious motive or individualistic message was ignored. The Sabbath was abolished. The inscription, "Death is an eternal sleep," was placed over the cemeteries. Personal devotion was ignored. The rallying cry was "Liberty, Equality, Fraternity," but God was not in their thoughts. In the providence of history good came out of the French Revolution, but it was a disaster which might have been averted. Similar conditions once developed in England, but the rise of the evangelical movement under the Wesleys and Whitefield so quickened the religious life that wholesome and happy economic

results were obtained without revolution. It will be remembered that John Richard Green, the historian, attributes to the Wesleyan movement the initiation of the modern philanthropic spirit and the birth of the social conscience. Recognizing fully the differences of the French and English temperaments, it is the judgment of careful historians and students that this revival of the personal element in religion saved England from a national convulsion similar to that which swept through France. That brilliant but erratic thinker Annie Besant recognizes this need of the personal religious element, for, when speaking of the common exhortation to practice brotherhood, she bemoans the fact that, with all our fine sentiment, there are but few who reduce the same to practice. The religious, the intensely individualistic motive, with proper instruction as to social duty, is an absolute necessity. Herbert Spencer felt the same need when he said, "There is no political alchemy by which you can get golden conduct out of leaden instincts." Maurice has said, "There is no fraternity without a common Father." Louis Blanc's dictum,

"From each according to his abilities, to each according to his wants," is impossible without the regeneration of each individual—and that is the work of God. The social movement does not go deep enough if it does not deal with individual selfishness and sin. The social reformer may start with simply his humanitarian motive and method, but he will find that both his motive and method will fail without the consciousness of God's presence and help. Sooner or later he will come to recognize this need. The burden of this world's woe is too heavy for a man's heart to bear without divine support. Socialism is overmaterialistic. Its advocates emphasize the necessity of favorable economic conditions. Its philosophy rests too much upon the matter of the body and physical well-being. These are important, and necessary, but are not all. Victor Hugo, in a newly published statement found in an old preface to *Les Misérables*, speaking of these economic questions, says: "I know few questions graver or loftier. Suppose them solved; material well-being made universal. Magnificent progress. Is this everything? You give bread to the body; but

the soul rises up and says to you, 'I, too, am hungry.' What do you give to the soul? You horrify me with your satisfied belly. Give me rather black bread and a blue sky." Now, on the other hand, the exclusive emphasis of the individualistic side is inadequate, and it is here that the church in recent years has been at fault. For the first three centuries the church pressed both sides of Christ's message and the result was the Christian conquest of the Roman empire. The industrial conditions were favorable for the reception of the doctrine of brotherhood. The burial guilds, or workingmen's beneficiary societies—known as *Collegia*—not only furnished a network of organizations for spreading this teaching, but, having legal protection, they were of great value in warding off persecution. The political absolutism made precious the doctrine of the individual, and these burial guilds made ready for the Christian fraternity. For two or three centuries a pure universal brotherhood was taught, but with the political success of the empire under Constantine the doctrine of brotherhood began to be limited. It then became a church rather than a Chris-

tian brotherhood. The fellowship of believers was substituted for the race-embracing doctrine of Jesus. This limitation was the beginning of Romanism, and to this day the doctrine of brotherhood is limited in the Roman Church to membership of that communion. Unfortunately Protestantism has contributed her part in this method of restriction. Brotherhood has too often been narrowed to the adherents of a creed, and with the growth of greed this double apostasy has obscured the light which Jesus shed on human relationships and duties. The limitation of the universal brotherhood to church brotherhood brought in the Dark Ages. The disposition in our day to return to the original view is one of the most helpful elements in our modern life. During all this time the church has preached the individualistic side with fair faithfulness. Within the last few years there has been a growing feeling of inadequacy. The discovery of this mistake is being made. The church has recognized this need in doctrine and method, and, as in the early centuries, is enforcing the doctrine of the Kingdom. It used to be said with a sense of

finality that conversion will cure all ills; that if everybody were converted this would solve the social and all other problems. Under certain conditions that statement is true, but it is not supported by such facts when these conditions are wanting. Many slaveholders professed conversion, but did not give up their slaves. Were they truly converted? Some may have been hypocritical, but many were as sincere in their religious profession as any abolitionist. They had not the illumination of conscience as to their social duty. Their pastors taught them that the Bible warranted slavery. Their conversion furnished motive for Christian action, but did not give full direction to Christian duty. So, in innumerable cases, imperfect Christian practice results from lack of instruction, not of sincerity in Christian experience.

The doctrine of the "higher life" is the theological confession of this need. In all its various forms this teaching is practically a supplement to the doctrine of conversion. It is a groping after the great second half of Christ's message—the social gospel. From the standpoint of metaphysics and theological

discussion it may seem to be individualistic and subjective, but in reality it has its test in the discovery and discharge of social duty. This is the "new sanctification," the redemption of society, the cleansing of the social order from all sin—that is to say, selfishness, injustice, and wrong. The "new sanctification" is the making sacred of all life. All days are holy days. All men are in holy orders. At the anvil as well as in the pulpit toils the "man of God." Is the ministry a "sacred calling"? Yes. Is the anvil a "sacred desk"? Yes. Does the one make the other less sacred? No. To make all life sacred does not make any part of it less so. This, then, is the "new holiness," "the higher life," "the sacred righteousness" for which the modern world prays. Do not think the attainment is easy. It will take a deep consecration to meet the high demands of the "social conscience" when that conscience is shot through and through with the light of Christ. Says Mazzini:

"All that Christ asked of mankind where-with to save them was a cross whereon to die. Upon the cross did his victory begin, and still

does it endure. Have faith, O you who suffer for the noble cause; apostles of a truth which the world of to-day comprehends not; warriors in the sacred fight whom it yet stigmatizes with the name of rebels! To-morrow, perhaps, this world, now incredulous or indifferent, will bow down before you in holy enthusiasm. To-morrow victory will bless the banner of your crusade. Walk in faith, and fear not. That which Christ has done humanity may do. Believe, and the people at last will follow you. Action is the word of God; thought alone is but his shadow."

CHAPTER II

THE SOCIAL MESSAGE OF JOHN WESLEY

THE social message of John Wesley has this peculiarity—its expression is not so much in precept as in practice. In doctrine it was dominantly individualistic, but resulted in social service. Personal responsibility to God was enforced so tremendously that the convert gave himself promptly and persistently to the practice of social ethics. He intuitively realized the vital relation between individual salvation and social redemption, and, having found God, he sought his neighbor. It was the social deed without the social doctrine. The emphasis upon the social doctrine, as we shall see, came later in the social movement. To appreciate Wesley's contribution to that movement it is necessary to study the social conditions of his times.

Principal Fitchett, in his *Wesley and His Century*, says: "Let it be remembered that at this time a new social movement, the rise of



JOHN WESLEY

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the great manufacturing industries of Great Britain, was shifting the whole center of national life. It was a movement which has yielded splendid results, but its birth was attended with the gravest social perils."

The same writer notes among the disturbing forces of this period the distractions of the war with France; the vicious political system; the corruptness of the court; the cruel forms of ancient legislation; the oppressive taxation and the depressing economic conditions. The situation contained all the elements of a violent revolution such as swept over France in this period. A writer declares, "England escaped a political revolution because she had undergone a spiritual revolution." Lecky observes, "that it was peculiarly fortunate that England's industrial development and its distressing social changes were preceded by a religious revival which opened a new spring of moral and religious energy among the poor and at the same time gave a powerful impulse to the philanthropy of the rich."

In his *History of the English People*, Green says: "The Methodists themselves were the

least result of the Methodist revival. Its action on the church broke the lethargy of the clergy; its noblest result is the steady attempt which has never ceased from that day to this to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate, and the poor. . . . The great revival reformed our prisons, abolished the slave trade, taught clemency to our penal laws, gave the first impulse to popular education." Now, how were these things accomplished? What doctrines were preached? What methods used? As before observed, Wesley had no special social dogma. His appeals were to the individual, not the social conscience. Strange to say, his nearest approach to a distinctly social message was his intensely individualistic doctrine of "Perfect Love." Mr. J. Ernest Rattenbury has pointed out the social implications of this experience. He says: "Too little attention has been paid to the social aspects of this doctrine. The perfect Christian is the man who perfectly loves God and man. . . . In his work on Christian Perfection, Wesley says, 'The love of our neighbors will give rise to sympathizing sorrow; it will

lead us to visit the fatherless and the widow in their affliction, and to be tenderly concerned for the distressed.' It is such love as this which will supply the best motive force of social reconstruction. The social application of this great Methodist doctrine is one of the great needs of the times."

The Wesleyan hymns often show this enforcement of social ethics by individualistic devotion. Thus:

Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care.

Another hymn (quoted by Rattenbury) is an unconscious but powerful contribution to the literature of social democracy. It describes the poverty and obscurity of the early converts, but gives to each worshiper high and royal honor. Many of them were but little better than serfs. Imagine them singing with characteristic fervor:

So wretched and obscure,
The men whom ye despise,
So foolish, impotent, and poor,
Above your scorn we rise.

We, through the Holy Ghost,
Can witness better things;
For he whose blood is all our boast
Hath made us priests and kings.

Riches unsearchable
In Jesus' love we know;
And pleasures, springing from the well
Of life, our souls o'erflow.

*On all the kings of earth
With pity we look down;*
And claim, in virtue of our birth,
A never-fading crown.

Henry De B. Gibbins has included Wesley in his English Social Reformers and speaks of him as "A Reformer by accident." He says: "Although I have included John Wesley among our English Social Reformers, it ought to be clearly understood that he was so only by accident, not by design. He was first and foremost a religious reformer, and all his actions sprang from a desire for a religious revival rather than for social amelioration." Wesley was not a social doctrinaire, but simply urged the discharge of obvious human duties, and pressed these, not for the sake of society, but for the sake of the soul. The result was the employment of many practical

plans for human betterment. These were not articulated into a system, but arose to meet special needs.

It is interesting to observe how many of John Wesley's plans of a century ago anticipated present-day methods in the great modern movement of social improvement. Their full description and classification has been done in an admirable way by Dr. Eric McCoy North in his recent publication, *Early Methodist Philanthropy*.¹ John Wesley as a Social Reformer, by D. D. Thompson, is also valuable. From Wesley's Journals, the standard biographies, and these two volumes (particularly Dr. North's) we will attempt an enumeration, in brief, of Wesley's social activities:

The beginning, in organized form, was in the famous "Holy Club" he organized in Oxford in 1729. The young men of this organization did "personal work" visiting the poor and destitute. This developed into a comprehensive system by the "class leaders" and others, antedating the effective "friendly visitors" of our modern associated charities and relief societies. He gave his visitors these

¹ Published by The Methodist Book Concern.

quaint directions: "1. Be plain and open in dealing with souls. 2. Be mild, patient, tender. 3. Be cleanly in all you do for them. 4. Be not nice." He would protect the poor from the fastidious and "superior" person. He insisted that this work should be at first hand. He says, "How much better it is to carry relief to the poor than send it!" He anticipated the modern demand that charitable actions be humanized. "The gift without the giver is bare."

The Holy Club also gave a great deal of attention to the conditions of jails and the prisoners. They began by visiting the "Castle" and another prison, the "Bocardo." Prison Missions became a distinct feature of early Methodism. George Eliot gives a vivid picture of it in the Story of Hetty Sorrell and Dinah Morris in Adam Bede. The inspiration of these activities reached John Howard, the great apostle of penal reforms. He said of Wesley, "I was encouraged by him to go on vigorously with my own designs. . . . I determined I would pursue my work with more alacrity than ever." The Conference of 1778 asked: "Is it not advisable for us to visit all

the jails we can? By all means. There can be no greater charity."

Wesley was interested in the welfare of the insane, and, being forbidden to visit a hospital, remarked, "So we are forbidden to go to Newgate for fear of making them wicked and to Bedlam for fear of making them mad."

The Holy Club gave much attention to the religious education of children. They hired teachers for this purpose, anticipating the modern paid Sabbath school expert. Out of these efforts came a number of "Charity Schools" which were the forerunners of the modern "Children's Homes." The famous Kingswood School was an institution of this kind. This effort, which tried to pass children of the primary grades through the Classics of Oxford University, is certainly a diverting experiment in inverted pedagogy.

In 1739 Wesley opened in London his first preaching house. From the previous use of the building it was called "The Foundry." This became a great Institutional Church with many departments and varied ministrations.

There was a "poor house" for aged widows. In 1748 it cared for "nine widows, one blind



woman, and two poor children, two upper servants, and a maid and a man."

There was also an industrial school which was continued for seven years, and two hundred and seventy-five boys were discharged, "most of whom were fit for any trade." Later this school was continued at City Road Chapel, "where forty boys and twenty girls were trained up both for this world and the world to come." In connection with the Foundry there was also a medical dispensary, the first free dispensary in London. It employed an apothecary and a surgeon and, in six months' time, six hundred applied for aid.

Another feature was a "Loan Fund," which was established in 1746. It began with thirty pounds. This was loaned in sums not exceeding twenty shillings and was repaid, week by week, within three months. In the first eighteen months two hundred and fifty persons were aided. The loan limit was increased finally to five pounds. A loan of that sum to Lackington, then a poor cobbler, made the foundation of his subsequent fortune as a bookseller.

Another equipment of this great Foundry

Church was an employment agency. It was organized in the winter of 1740 and attempted to give employment to the many who were out of work. One plan was to set them to carding and spinning cotton under the direction of a teacher. In May, knitting was added to these occupations. It is startling to reflect that the Foundry, the great preaching center the pulpit of which was peculiarly John Wesley's throne, should have outdistanced the modern Institutional Church in its appointments of service. It will also be remembered that these methods were used not to get a "crowd," but because the Foundry had a crowd. It was not an effort to get the people to care for the church, but the endeavor of the church to care for the people. Dr. North says: "In 1784 the first free school for boys was begun in connection with the White Friars Street Chapel with forty pupils. It was not until a score of years later that the Methodist day schools promoted by Dr. Adam Clarke rendered their large service to the country districts." In a provision of the Kingswood School, giving instruction to the parents early in the morning and in the evening, Wesley anticipated the modern

night school and the Kentucky "Moonlight Schools," which are proving so beneficial to mountaineers of that State.

In Dublin, Wesley established a "Widows' House," or "Home," for widows sixty years of age. The management was vested in the Dublin preachers and seven trustees. In 1771 the family consisted of "four or five and twenty that are widows indeed, all poor enough, several sick or infirm, three bedrid, one on the brink of eternity." It is still continuing its work. In 1742 Wesley laid the corner stone of an "Orphans' Home" in Newcastle. It also cared for widows and aged people.

The "Worn Out Ministers' Fund" was one of the earliest of Wesley's philanthropies and had a warm place in his heart. It was the forerunner of the recent old age pensions of the English government.

In the exceedingly bitter winter of 1763 Wesley established the first "bread line" in the history of London. Lloyd's Evening Post gives this account of it: "Great numbers of poor people had pease pottage and barley broth given them at the Foundry at the ex-

pense of Mr. Wesley. A collection was made in the same place of worship for further supplying the necessities of the destitute at which upward of £100 were contributed."

About the year 1772¹ Wesley organized a group of college men into "The Christian Community." It was their plan to visit work-houses and minister to the inmates. The work enlarged and later became a general work of relief. It has continued to the present time, and employs the familiar methods of the Associated Charities. In 1901 it had four hundred and fifty volunteer workers and disbursed an income of \$25,000. It will be remembered in this connection that the original use of the class meeting was to collect each week money for the poor.

Wesley gave cordial cooperation to the "Society for Reformation of Manners," preaching a notable sermon in its behalf. The sermon is startlingly modern in its arguments and appeals. This society was in reality a law enforcement organization. In his sermon there is this interesting tabulation of results: "The number of persons brought to justice from August, 1757, to August, 1762, is 9,596;

from thence to the present time, for unlawful gaming and profane swearing, 40; for Sabbath breaking, 400; for offering to sale obscene prints, 2; in all, 10,588." Wesley was an early foe of the liquor traffic and arraigned the government for its complicity by way of taxation. "But the King's revenue depends upon the taxation of spirits!" He replies, "O tell it not in Constantinople that the English raise their royal revenue by selling the flesh and blood of their countrymen." He declares that the price of wheat must be lowered by "the prohibition of distilling." He fought with all his might smuggling, bribery, illegal voting, and slavery. Four days before his death he wrote his last letter. It was to William Wilberforce, to whom he said: "Go on in the name of God and in the power of his might, till even American slavery, the vilest that ever saw the sun, shall vanish away."

It is thus apparent that Wesley's great life work bristles with social efficiency, although, in the modern sense, it was lacking in a specific social message. Gibbins says: "The noblest result of his work, unconscious though I believe it to be, was the stimulus he gave to

all the noble and humane impulses of his time to work together patiently and hopefully for the relief of human misery, and degradation in all its forms." The tremendous impact of their individualistic religious experience carried Wesley and his people unconsciously into the great world effort of social uplift then beginning. The results were great, as the historians declare, but how much greater would they have been if, with these contributions and inspirations to the world's social redemption, the social message of the gospel, as such, had been equally enforced. As we shall see, that emphasis came later in the labors of such men as Charles Kingsley, Frederick Denison Maurice, Frederick W. Robertson, and other social teachers. They, in turn, could have profited by the intense evangelistic individualism of Wesley and his friends. Our social leaders must bear in mind the same lesson, for religious experience furnishes the only adequate motive for carrying out the redemptive social program. Christ is not a Redeemer—he is the Redeemer. He is not the "way-shower"—he is "The Way." Society cannot be saved without the DIVINE SAVIOUR.

CHAPTER III

THE SOCIAL MESSAGE OF CHARLES KINGSLEY

THE modern social movement has so impressed the church that it is supposed to be an absolutely new matter, but the socialization of the church began a generation ago. It will be interesting to consider the social message of two or three great English preachers who, following Wesley, were pioneers in this movement. There are three whose names come at once to mind: Charles Kingsley, F. D. Maurice, and F. W. Robertson. The social contribution of the first of these, Charles Kingsley, will be the subject of this chapter.

It will be necessary to glance at the general conditions under which these three closely associated workers performed their task. The period covered by their active service is nearly one hundred years, 1805-75. Within this time the many-sided modern social movement was sharply marked. It was the period of the French Revolution, which at its heart was a



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social change. Within this period was the rise of modern socialism. Karl Marx published his famous Manifesto in 1847, and Germany made another epoch-marking contribution in Engel's Scientific Socialism. It witnessed the rise and climax of Chartism, so that England had her part in this general agitation. It will be remembered that the theological waters were also greatly troubled on account of the formation of the Free Churches on the one hand and the Oxford movement on the other.

The progress of science, and particularly the application of the scientific method to all fields of thought, added another important element to the general situation. The three great preachers named endeavored to give direction to this social movement, which, in its radical roughness, has divers forms and many manners. It was their hope to give Christian leadership to this reformatory force. A moral motive is dangerous without direction. This was shown in the crimson story of the French Revolution. These men did yeoman service in their day, and the question of the hour is, Will we be able to give Chris-

tian leadership to the yet more complicated elements which are surging and swirling in our day?

The personality of Charles Kingsley was one of peculiar strength and charm. He was of the aristocratic class and environment, but, without patronizing or condescension, he was the friend of the downtrodden and oppressed.

He was a man of fine education, a Cambridge honor man, but devoted himself to the ignorant and the poor. He was a fine example of the consecration of culture, a rare grace in these commercial days when even educational ideals have a metallic ring. He was honored in his profession, being canon of Chester, and, later, of Westminster. At one time he was chaplain in ordinary to the Queen. His culture, position, and influence were devoted to unpopular causes, and he was one of the pioneers of the social movement.

There were three forms in which this most valuable service was rendered: (1) by his writings and sermons; (2) by his efforts in the Chartist movement; (3) by his leadership and inspiration of Christian Socialism.

1. Kingsley's writings are voluminous.

His collected works fill twenty-five volumes. A sentence only can be given to the most noted works. In the "Saint's Tragedy," a poem, he gives expression to the social aspiration from a religious point of view. In *Yeast*, a novel published in *Fraser's Magazine*, he portrayed the menacing conditions of rural England and gave voice to their aspirations. In *Alton Locke* he rendered a like service for the artisans and workmen in the great factory towns. In his *Cheap Clothes and Nasty* he gave a scathing revelation of the English sweatshops. In this work he took the pen name of "Parson Lot"—a name which he thus made famous. His social message was also found in many contributions to the Christian Socialist pamphlets, and printed sermons to workingmen, one of the most noted being, "The Message of Work to Laboring Men." Francis Harvey Stoddard, in his *Evolution of the English Novel*, writes: "It is too much to say that Alton Locke brought on the political reforms of England—the demand for the charter, the equal districts, the vote by ballot, the extended suffrage; it is too much to say that *Yeast* or *Alton Locke* freed the apprentice or emanci-

pated the agricultural laborer, but it is not too much to say that they notably advanced the cause of freedom." In all these works he endeavored to give a Christian direction to the social movement.

2. This same religious purpose was found in his activities of the Chartist agitations. These reached their height in the winter of 1847-48. There were great distress and great discontent, which was made more dangerous by the revolution on the Continent. There had been riots in London, Glasgow, Edinburgh, Liverpool, and other large towns. There was great excitement in London. The city was filled with troops under command of Wellington. The public buildings were guarded and garrisoned with provisions as if for a siege. In this condition of things, Kingsley went up from his village parish of Eversley and had posted in London streets a placard, by which he expressed the sincerest sympathy for the workmen, to whom it was addressed, but also urged against the violence threatened and appealed to their religious sentiments. The motley mob read these words: "Englishmen! Saxons! Workers of the great, cool-

headed, strong-handed nation of England, the workshop of the world, the leader of freedom for seven hundred years, men say you have common sense! Then do not humbug yourselves into meaning 'license' when you cry 'liberty'; who would dare refuse you freedom? For the Almighty God and Jesus Christ, the poor Man who died for poor men, will bring it about for you, though all the Mammonites of the earth were against you."

The emphasis given to the religious solution has its message for our day in which, with the soaring price of living, we have conditions very similar to those of the Chartist days and the repeal of the corn laws.

3. Kingsley's relation to Christian Socialism is also well worthy of our study. The Socialism which he promoted was very different from the dangerous radicalism then rife in France. It was very different from the communistic manifesto of Karl Marx announced about the same time. The English leader had a different message from that of the German scholar or the French revolutionists. He maintained that the solvent of all problems was found in the diffusion of the

Christian spirit, which was to furnish the motive, and the principles of the Christian message to give the direction of all reformatory action.

His Christian Socialism was not the modern socialistic ownership panacea, but cooperation, an early form of profit sharing. He aided in founding the "Working Tailors' Association" of workmen, who were also to be partners. The capital was furnished at a low rate by philanthropic friends whom he interested. His method was much like the Workingmen's Association of F. W. Robertson, and may be well described as the profit-sharing method. This and the emphasis upon the religious motive made the two distinctive features of the Christian Socialism of Charles Kingsley. It had not the range of the modern socialistic program, but had at least this virtue which may not be safely claimed for the modern doctrine—Kingsley's method was practical. Of his activity as a social agitator John Martineau—his beloved pupil—a member of his home, says: "He poured out the whole force of his eager, passionate heart in wrath and indignation against starvation

wages, stifling workshops, reeking alleys, careless landlords, roofless crowded cottages, hard and canting religion. His Poacher's Widow is a piercing, heartrending cry to Heaven for vengeance against the oppressor. There is a righteous God is its burden, and such things cannot and shall not remain to deface the world which he had made."

It is evident that Kingsley felt his work was that of a pioneer. When the paper *The Christian Socialist* suspended publication he printed in its last issue his "Epicedium," a poem in which he intimates that the final solution of this great problem will be worked out in America:

Fall warm, fall fast, thou mellow rain,
Thou rain of God, make fat the land;
That roots, which parch in burning sand,
May bud to flower and fruit again,

To grace, perchance, a fairer morn
In mighty lands beyond the sea,
While honor falls to such as we
From hearts of heroes yet unborn

Who in the light of fuller day,
Of loving science, holier laws,
Bless us, faint heralds of their cause,
Dim beacons of their glorious way.

He does not lose hope under temporary defeat:

Failure? While tide-floods rise, and boll
Round cape and isle, in port and cove,
Resistless, star-led from above:
What though our tiny wave recoil?

A man's message to his fellow men is not merely the views he holds, the truths he proclaims, but himself—his spirit and his life. Charles Kingsley's most potent message to his troubled age was his own beautiful soul.

He was the chaplain of the Queen. When his life ended, representatives of royalty stood by his open grave. The gypsies of Eversley Common stood tear-silent by his tomb. They said his soul went to heaven on the prayer wings of the gypsies. His social message was challenged by some, but all understood the message of his life.

He was a Christian knight—a knight of the new chivalry, of the new social order. His life message is summed up in the inscription which his wife caused to be carved on the marble cross which marks his grave in the Eversley churchyard. Under a spray of his

favorite passion flower are the words he had chosen, "Amavimus, amamus, amabimus" (We have loved, we love, we shall love), and circling round the cross, "God is love."

CHAPTER IV

THE SOCIAL MESSAGE OF FREDERICK D. MAURICE

1. FREDERICK DENISON MAURICE has been termed the theologian of English Christian Socialism. Kingsley was its prophet and poet. The theological environment of the youth of Maurice was certainly varied. His father was a Unitarian minister, his mother and three of his sisters were Calvinists; another sister, Elizabeth, belonged to the Church of England; another, Anne, was a Baptist; and yet another, Mary, followed the spiritual leadership of John Foster. He was prepared for the Unitarian ministry, but entered the Established Church. Independence of thought was a family characteristic, and the tolerant firmness of his religious convictions received in his home training was an important preparation for his great lifework. It is not surprising that this independence lost him his professorship in King's College. When this



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occurred Tennyson, then at his island home, wrote his poem inviting him to visit him :

For, being of that honest few,
Who give the Friend himself his due,
Should eighty thousand college councils .
Thunder "Anathema," friend, at you;

Should all our churchmen foam in spite
At you, so careful of the right,
Yet one lay-hearth would give you welcome
(Take it and come) to the Isle of Wight.

His theological message is tersely stated by A. V. G. Allen, who observes that the one common element which is found in all his writings is "that religious realism which enabled him to grasp the fatherhood of God as an actual relationship which could not be broken—this may be discerned in every attitude of his mind."

2. This doctrinal attitude had its practical expression in what was called Christian Socialism.

The Christian Socialism of Kingsley and Maurice was merely a method of "Working-men's Cooperative Associations" which may be described as profit sharing. It was a very mild and harmless form of the social move-

ment as we esteem it, but in their day (1850) it was regarded as a very serious matter. The method itself was bitterly opposed, and besides this, these social pioneers had to bear the unjust accusations of being advocates of all the anarchistic radicalism of the French Revolution, and the revolutionary theories of Marx and Engels. To Maurice we are indebted for the phrase "Unsocial Christians and Unchristian Socialists," a phrase which tersely expresses the main message of Kingsley, Maurice, and Robertson: "The socializing of the church and the Christianizing of socialism."

3. The purpose of this message of Maurice was to give Christian guidance to the social movement. J. S. Mill complained that "Frederick Maurice has philosophical powers of the highest order, but he spoils them all by torturing everything into the Thirty-nine Articles." By another critic he was accused of "proving to his own mind that the Church of England had known everything from the first." Maurice wisely held that society founded merely upon opinions had no real cohesion. It must have the unity of life—

and that life is found in the Spirit of Christ. Bishop Stubbs says of Maurice that "he kept the whole of his forward movement in the social and political life of the English people in union with God and identified with religion." The great preacher leaders—Kingsley, Maurice, and Robertson—emphasized in England the same message that Mazzini preached to the Italians, "God and the people." In his reply to Dr. Jelf of King's College, Maurice definitely states the purpose of the Christian Socialists: "We found, from what we know of the workingmen of England, that the conviction was spreading more and more widely among them that Law and Christianity were merely the supports and agents of capital. We wished to show them both by words and deeds that Law and Christianity are only protectors of all classes from the selfishness which is the destruction of all. So far as we can do this, we are helping to avert those tremendous social convulsions which, as recent experience proves, may be the effect of lawless experiments to preserve property as well as violent conspiracies against it."

The personality of Maurice was pleasing.

Like Kingsley, he was beloved by all classes. Workingmen sang hymns at his grave. Westminster Abbey opened a place for his tomb, but the kindred preferred the family burial place at Highgate. Not long before his death he said, "I am going not to death but to life"; at another time, "I may not preach here—I may preach in other worlds." At the very last, with much effort yet most distinctly, he pronounced the benediction and was gone.

It is a most suggestive fact that, a generation ago, these great English preachers—Kingsley, Maurice, and Robertson—felt that the social movement had its origin in the message and spirit of Christ, and should have its direction by the same religious force which called it into being. The same conviction ought to burn in the hearts of all Christians of our day. It is not enough to infuse social aspiration and prompt social action. If the work of the church stops at this point, it is an open question whether good or harm has been done, for motion without direction is dangerous. The horrors of the French Revolution were the crimson results of undirected and misdirected social forces. The church

must complete her task and give Christian guidance to the social movement she has inspired, and the most difficult part of her task lies immediately before her.

CHAPTER V

THE SOCIAL MESSAGE OF FREDERICK W. ROBERTSON

A DISCRIMINATING writer says of Frederick W. Robertson: "He was indeed the embodiment of the religious spirit of the end of the century. He exhibited its most striking characteristics; its dependence upon conduct rather than emotion; its glorification of morality; its humanism, its hunger for God, hidden under a pantheistic composure; its adoration for Jesus as the one wholly comforting figure in the bleak perspectives of human history; finally, he held its conception of Christianity as a life, not a creed. The man who wrote, 'The religion of Christ is not a law but a spirit, not a creed but a life,' had felt within him the forces of a new realization of religion as yet unperceived by his generation."

His short life of thirty-seven years (1816-53) made an important contribution in mes-



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sage and leadership to this important and transitional period in England's spiritual development. In Christ's message there are two vitally related elements: the salvation of the individual and the redemption of society. These must receive equal emphasis and move on side by side in the establishment of the Kingdom. Individualism had been preached, but the social message had been neglected. This was emphasized by Robertson, Kingsley, and Maurice, and the result was the birth of the social conscience. In considering the social message of Robertson the first element to be mentioned is his attractive personality. His father was a captain in the Royal Artillery and his early ambitions were for a military career, and, just as he had received his commission, there came his decision to enter the ministry. It was a severe test, but he became a militant minister rather than a soldier. His battlefield was in the higher realms of the spirit, where he did yeoman service. The breadth of his interests shows the true democracy of Christian service. He was trained in two great universities, Edinburgh and Oxford, and yet met and moved the work-

ingmen of his age as no other man had done. He ministered with equal success in the abjectly poor parish of Saint Mary Kalandar in Winchester, and to the wealthy aristocratic Brighton. He was equally at home in Cheltenham and in the University Church at Heidelberg; and at Saint Ebbe he united in one congregation the poor and the rich, the uncultured and the flower of Oxford University. He organized workingmen's institutes and lectured to them on Wordsworth. In keeping with his point of view, that Christianity is a life rather than a law, his own sensitive, sympathetic heart was a most efficient factor in the work he accomplished. The first element of Robertson's message was the sincerity and warmth of his social affections.

The second element was his view of the nature and work of Christ. With Kingsley and Maurice, he made religion the spring, the inspiring motive in these words: "The principles on which I taught are: first, the establishment of positive truth instead of the negative destruction of error; secondly, that truth is made up of two opposite propositions, and not found in a *via media*



between the two; thirdly, that spiritual truth is discerned by the spirit, instead of intellectually in propositions, and therefore truth should be taught suggestively, not dogmatically; fourthly, that belief in the human character of Christ's humanity must be antecedent to belief in his divine origin; fifthly, that Christianity, as its teachers should, works from the inward to the outward and not vice versa; sixthly, the soul of goodness in things evil." It will be seen that in his view humanity and divinity are one in Christ, and that true worship of the divine means the practice of all the humanities. It is a noticeable fact that these English preachers, the clerical pioneers of the social movement, never went far afield from the religious center—a worthy example for the leadership of to-day. The channel of world reform is human, but the source of redemption is divine. In Saint John's vision the stream which made glad the city of Man proceeded from beneath the throne of God. From that high source, the Throne Fountain, flow all the healing streams by whose sweet waters grow the trees of life.

With Robertson the fraternity which is to

solve all problems is that of a religious tie—a spiritual union. He says: "Christianity binds up men in a holy brotherhood. It is not sent into this world to establish monarchy or secure the franchise, to establish socialism or to frown it into annihilation; but to establish a charity and a moderation, and a sense of duty and a love of right which will modify human life according to any circumstances that can possibly arise." He thus insists that social redemption is not mechanical but a vital process. It is not primarily a matter of plan and program, but a matter of life.

It will be seen, however, that Robertson was not a mere doctrinaire. He was ready to take the first practical step in social reform. This with him was the organization of the Workingmen's Institute in Brighton. It was supported by a penny a week from each member. More than one thousand men put down their names. They prepared the house in which they met with their own hands. They bought a library. They did not ask assistance but were independent. This was accomplished within the first year of the six he spent at Brighton. Robertson gave the open-



ing address. It was a notable deliverance, guarding against radical socialism on the one hand and ultra conservatism upon the other. The Chartist movement at home and the revolutionary agitations on the Continent made the situation very sensitive, and even the careful position sustained by Robertson brought him sharp criticism and bitter feeling from both clerical and political circles. Robertson did not distinctly take his place with Kingsley and Maurice as a Christian Socialist, but this caution was of no avail, for he was classed with them and shared the obloquy they received. This famous address, and those that followed, had the characteristics of mediation. His opposition to Socialism was by his emphasis of principles it possessed in common with Christianity. His reproof of aristocracy was by his emphasis of universal brotherhood. He said, "It is just in proportion as men recognize this real, original identity of all human nature that it is possible on this earth to attain the realization of human brotherhood."

The message of Robertson may be summed up by the memorials of his life. The flowers

upon his grave are kept fresh by a fund furnished by the Mechanics' Institute of Brighton. His tomb, which stands in the extramural cemetery of Brighton, was erected by popular subscription and bears two medallions—one represents him as the minister, Christ's ambassador preaching to the people; the other presents him as the teacher addressing a company of workmen as "Brother Men and Fellow Workmen." In Trinity chapel, where he preached, there is a series of memorial panels, the inscriptions of which are selected from his words. Under the figure of John the Baptist the inscription is, "Men felt that he was real"; beneath the Apostle Thomas, "When such men do believe, it is with all their heart and soul." Under Saint Paul, "Paul's sole weapon was truth"; under the figure of Christ in the Temple, "They are thinking about theology, he about religion"; and under the central figure of Christ suffering upon the cross is inscribed, "The sacrifice of Christ is but a mirror of the love of God." This great preacher was real. He believed with all his heart, and his religion was practical and found its central motive in the cross.

Such was Robertson—in penetration and suggestiveness the Emerson of the English clergy, and, according to Dean Stanley, the greatest English preacher of his age.

CHAPTER VI

THE SOCIAL MESSAGE OF THE MODERN PREACHER

"WHAT shall be the social message of the modern preacher?" is a question of intense practical interest to both laymen and ministers. It is destined to grow very tense in a very few years. Having in mind the principles of the opening essay and the sketches of these great English preachers, social pioneers, and prophets, let us now inquire what shall be the message of the man who to-day stands in a Christian pulpit. Shall he urge Socialism or other social theories? Shall he preach "The New Sanctification"? This question involves three points, each deserving careful considerations:

(1) The Quintessence of Socialism. (2) The Claims and Aims of Socialism. (3) The Practical Solution, "The New Sanctification."

THE QUINTESSENCE OF SOCIALISM

A French magistrate asked Proudhon, "Are you a Socialist?" "Certainly." "Well, what is Socialism?" "It is," replied Proudhon, "every aspiration toward the improvement of society." "But in that case we are all Socialists." "That is precisely what I think," rejoined Proudhon.

This definition shows at once the vastness and the vagueness of Socialism, and it is these two qualities that make the subject so easily misunderstood and so hard to discuss. There are Socialists and Socialists, and there are many groups who agree with each other in some parts and are bitter opponents in others. Naturally there is more unity in principles than in program, but even in the statement of principles there is wide divergence. Another feature should be remembered, the changes of position due to the process of evolution. It is to be expected that there will be a difference between the earlier and later Socialism. Thus in the historic (1847) Communistic Manifesto, there was the spirit of violent revolution. It says: "In the revolution closely confronting us the working class will break its

chains because it has nothing to lose." At the present time there is practical unity in discouraging violence, and the philosophy of the movement is dominantly evolutionary. Again, "The Theory of Increasing Misery" (that is, that conditions will continue to grow worse until sheer misery will force the adoption of Socialism), supported by Marx and Engels, is disclaimed by the modern Socialists, Bebel and Kautsky. It is interesting to note the similarity of this discarded view and that of the premillenarians, who substitute the second coming of Christ for the Socialist millennium; and interesting, further, to remember that this view is but a revamp of the old Jewish view of the first coming of the Messiah. For reasons above stated, it is better to describe, rather than to attempt to define, modern Socialism.

1. This may be done by distinguishing Socialism from other terms and movements with which it is often confused: (1) Although sympathetic with some of its features, Socialism is not Communism. Communism is an earlier form of Socialism. It is Socialism in patches. The modern Socialist insists on a

reorganization of society as a whole, and a few socialized communities do not reach this proposal. The United States has been the happy hunting grounds of Communism. At one time there were seventy societies. The uniform failure of these efforts does not trouble the faith of the Socialist. He claims that this failure is due to partialism, and also the lack of certain other features which Socialism emphasizes. Socialism does not favor the communistic idea of equal ownership. While insisting upon public or common ownership in certain lines, it does not utterly destroy private ownership (that is, you may own your own uncashed labor checks). It is at this point where the popular criticism of Socialism arises—that it requires an “equal division of property.” That is true of Communism; it is not wholly true of Socialism. Socialism is nothing more than Communism written large, but with sundry important modifications. (2) Again, Socialism is not anarchy. The confusion of the two is also a common mistake. The two systems are very diverse. There is practically no point of similarity except in protest against the present

economic order. There were some elements of sympathy in the earlier revolutionary Socialism, as shown in the Communistic Manifesto of 1847, already noted. Anarchy is individualistic. Socialism is collective. Anarchy is opposed to government. Socialism is fond of government, and its opponents think it burdens the nation too greatly. (3) Again, Socialism is to be distinguished from innumerable social reforms, whose objects are also included in the Socialist's program. There are groups of reformers and reform parties who are pressing for certain points of improvement in the social order, but in very different ways and by methods sharply opposed to the socialistic propaganda. Thus there are many who are laboring for the suppression of child labor who are not Socialists.

2. Now, to speak positively and say what Socialism is, it may be observed that it is distinguished from Communism, Anarchism, and the various economic reform movements by one dominant proposal, which Dr. Albert Schäffle calls "the Quintessence of Socialism." Schäffle was formerly Minister of Finance of Austria, and one of the most eminent German

economists. In his book, *The Quintessence of Socialism*, a recognized classic in socialistic literature, he says: "The economic quintessence of the socialistic program, the real aim of the international movement is as follows: To replace the system of private capital (that is, the speculative method of production, regulated on behalf of society only by the free competition of private enterprises) by a system of collective capital; that is, by a method of production which would introduce a unified (social or collective) organization of national labor, on the basis of collective or common ownership of the means of production by all the members of the society. This collective method of production would remove the present competitive system by placing under official administration such departments of production as can be managed collectively (socially or cooperatively), as well as the distribution among all of the common produce of all, according to the amount and social utility of the productive labor of each. This represents in the shortest possible formula the aim of Socialism to-day, however variously expressed, and in some cases obscurely con-

ceived, may be the proposed methods for attaining it."

We have here the clue to the socialistic discussion, and, so far as it has a system, this proposal is its center. It is by the working out of this fundamental statement that the program of Socialism is to be formed. It is claimed that its application to the diverse interests of modern life makes the series of extraordinary changes necessary to bring in the socialistic millennium. If these hopes are well founded, this "quintessence of Socialism" will lead us into a world of marvel as strange as that of Alice in Wonderland.

We will be interested to trace the application of this proposal in some detail, and this leads us to the next theme of our discussion :

THE CLAIMS AND AIMS OF SOCIALISM

The claims of Socialism are remarkable both in number and desirability :

1. It is held by Socialists that the socialistic state will dethrone greed and work the destruction of avarice. Sprague says: "Under Socialism the exchange of commodities will disappear; no medium, therefore, will be

necessary. Money will be abolished. This implies, of course, a complete nationalization of all industry. . . . It would take away the desire for riches by making them impossible." Other Socialists are not so radical and admit the possession of private property in the form of uncashed labor checks, which are exchanged for commodities at the State warehouses. This would be a close approach to money, but the former view is more logical and scientifically exact, for the inevitable deduction of socialistic ownership is that everything will be owned by everybody, which means that nothing is personally owned by anybody. A moneyless world will be a novelty indeed, and, if ever realized, it is hoped that this condition would not be so uncomfortable as the same experience as realized by the individual under the present system.

2. It is claimed that Socialism will abolish money wages: "Laborers would receive from the state in whose employ they were all-needed goods; and what is of last importance, they would receive all the produce of their labor consistent with social justice."

3. It is claimed that taxes will be no more,

and the tax collector will become a haunting memory of the world's past. The state, the sole capitalist, will retain what is necessary to run the government. "Individuals will have no taxes to pay, and hence none to evade." A world without money, wages, or taxes! What a world that will be!

4. But this is not all; the story is only commenced. There will be no war; conditions of child-life will be improved; the liquor traffic will be destroyed; the overworked relieved; politics will be purified; illiteracy removed; crime greatly decreased; waste prevented and equality secured. Such are a few of many changes which the magic of socialistic ownership will accomplish.


That all such marvelous changes can be wrought by so simple and so single a thing as "everybody owning everything" staggers the acceptance of the ordinary mind, but appears to be no difficulty to those of the socialistic faith. To say that other elements will enter into this millenniumlike transformation is to miss the point and confuse the discussion, for "socialistic ownership" is the "quintessence" of the whole movement. The foundation is

too small for the superstructure. Socialism is built on a point. It is an inverted pyramid. That point is thus defined by the German economist, Schäffle: "The Alpha and Omega of Socialism is the transformation of private competing capital into a united collective capital." We are asked to believe that this transfer of ownership will bring to pass the world's redemption. The Socialists ask much. They have large expectations.

It is not strange that they are optimistic, for the aims of Socialism are high and worthy. Their appeal for what seems to us to be an altogether impractical program is upon the basis of most excellent principles. The basis in principle is the brotherhood of man. I asked a Socialist to give me a brief statement of Socialism. He said, "The Golden Rule." Can any object to the destruction of greed? Do not all believe that war should cease? We all believe that the liquor traffic should be destroyed; that the overworked be relieved; that children should have the joys of play, and not the grime of toil. Bad politics, ignorance, crime, waste, and want should be driven from the earth. These fair ideals have the approval

of conscience and high Heaven; but does it follow that socialistic ownership will accomplish all these things?

Socialism is excellent in principles and a folly in program. Those who desire to trace in some detail the absurdities of the socialistic program should read that excellent example of sustained German humor, *Pictures of the Socialistic Future*, by Eugene Richter. Richter is the great opponent of the Socialist leader, Herr Bebel, and this work is based upon Bebel's teachings. Under Socialism each must register for work. In Richter's book, written in the style of *Looking Backward*, there were more gamekeepers reported than there were hares within forty miles of Berlin. There was a porter for every door, a forester for every tree, a groom for every horse; but those who signed up for cleansing the sewers were not strong numerically. According to Socialism, each must take the work assigned him by the government, just as in the early days of Methodism each preacher went to the charge assigned him, and each church received the minister thus sent. In this particular, early Methodism was almost pure Socialism




of the Bebel type. Our bishops and cabinets are finding it more and more difficult to make our Methodistic Socialism work; and we can faintly imagine what a task the socialistic government would face in giving every man and woman and child his or her place in the cooperative commonwealth. Sustained by profound religious motives, two or three hundred men in a Methodist Conference may accept their appointments, but who can believe that the President and Cabinet of the future socialistic United States can place the 80,000,000 or 100,000,000 citizens in their appointments? If the appointments were once made, who believes that they would hold?

For a revelation of practical absurdities in the Socialist program, one should not fail to read Richter's little book. The objections to be made to Socialism are not against its aims and ideals, not to its principles, but to the inefficiency of its plans. Its spirit is worthy, but its method of procedure weak. Says Dr. Lyman Abbott: "It is evident that, whatever the Socialistic Party may become, it is at present the party of protest. That there is much truth in its diagnosis of evil, exagger-

ated as it is, there can be no doubt; but that the remedy it offers will ever appeal to the practical mind of the American people, which cares little for theoretical formulas and much for an effective remedy that lies at hand, we do not believe."

THE NEW SANCTIFICATION

We have now reached the final reply to our question, "What shall be the social message of the modern preacher?" It is the "New Sanctification." But what is that? It may be answered that the "New Sanctification" comprises all the implications involved in the principles of the first of these essays. In that discussion it was shown that Christ's mission and message is the salvation of the individual soul and the redemption of society. It was shown that these were not two things but the two sides, the hemispheres, of one vital fact. The application of these principles constitutes the social message of the modern minister. But we must be more specific. What are the details? What are the elements of this message? To answer this pressing and practical question thirty of the Protestant Churches



of America, representing a membership of 17,000,000, have prepared through their representative men and ministers "The Social Creed of the Churches." It was adopted December 4, 1908, and is as follows:

The Federal Council of the Churches of Christ in America stands:

For equal rights and complete justice for all men in all stations of life.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the "Sweating System."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is the condition of the highest human life.

For a release from employment one day in seven.

For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind.

For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the protection of the worker from dangerous machinery, occupational disease, injuries, and mortality.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the principle of conciliation and arbitration in industrial dissensions.

For the abatement of poverty.

For the most equitable division of the products of industry that can ultimately be devised.

Such is the social message of the modern preacher. What should be his method in dealing with the social movement? This involves a wider question: "What should be his personal relation to all modern church movements?" This leads to the supplemental and closing discussion of the next chapter.

CHAPTER VII

THE MINISTER AND MODERN CHURCH MOVEMENTS

THE topic naturally suggests the question, "What are the modern movements of the church?" It would be difficult to enumerate them all. Some are of local character, but this discussion has in mind movements which are of a general nature finding an organic place in the church at large. The four of the most importance are the following:

1. The application of modern educational methods to the Christian training of the young—Religious Pedagogy.

2. The application of modern business methods to church finance—Christian Stewardship.

3. The application of the social conscience to the complex economic life of our day—Social Service.

4. The new Evangelism—Personal in

method, ethical in content, leading to a new community, or mass revival, with deeper meaning and more permanent results.

This discussion divides, naturally, into two parts: (1) the importance of the movements; (2) the minister's relation to them.

The importance of these movements is so great that each deserves a special consideration: (1) Religious Pedagogy is practically a new science. Most of our evangelistic agencies and efforts have been for adults. The revival meetings of the past were almost exclusively for grown people. A statement that many of the converts of a meeting were children was regarded as a discredit. The older the sinner converted the greater the triumph of grace. The greater the reprobate the greater the glory. Saving a silver-headed sinner of seventy was a greater feat than saving a silken-headed "kiddie" of seven. Recovery from sin was the object sought. Prevention of sin was overlooked. This is changing and we are awakening, at last, to the religious value of the child. The recent work of our Sunday School Board and the labors of the late Dr. McFarland have marked a new era. In the

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circuit period of our early Methodist history, the only special effort possible was the winter adult revival. There were few Sabbath schools in those days, and it was very natural that entire dependence was placed on the "protracted meeting." This established the tradition of the adult revival, and no converts, young or old, were expected at any other time. Now the population is dense. Our people are largely in towns and cities. The pedagogical method can now be used, indeed it must be used, or, otherwise, since the old order is changing—and, we fear, passing—we shall have neither. This is the danger the church now faces. The importance of religious pedagogy is as great as the future of the church is important. (2) The application of business methods to the church finances, and the insistence upon the right motive for supporting the church, is likewise a very important matter. In its business affairs the Christian Church is the slowest institution in the community. One reason why certain high-class business men are hard to interest in the church is its slipshod finance and lack of business dignity and honor. The church

sits like a beggar by the sidewalk, coaxing pennies, given as charity, or placing a tax on business men by various schemes of ticket selling and advertising. What a farce it is! The announcement is made in the Sunday service, "The ladies will hold a rummage sale next Saturday for the benefit of the church fund.' Let us sing, 'Like a mighty army moves the church of God.'" The sermon ended and the good dominie remembers that he has forgotten, so he says: "There is an important announcement which was forgotten: 'The young people will give a strawberry festival Friday night for the church fund. It will be held at the armory.' Let us sing, 'Onward, Christian soldiers, marching as to war.'" (3) No thoughtful mind can regard the social agitations of our time without great concern. Within a month after the death of President McKinley, by the hand of an anarchist assassin, one thousand anarchists held a night of carousal and rejoicing in a New York hall. The queen of the anarchists from Paterson, N. J., and other anarchistic notables were present. The program of the evening presented, among other things, a burlesque of

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the crucifixion of Christ. At length the owner of the hall, unable to longer bear the desecration of all things holy, gave a significant reproof to the motley crowd, by flinging out from the balcony the American flag. There was a rush for the flag and a violent effort made to destroy it. The police then rushed in, making free use of their clubs, when the crowd broke into groups and began to sing the *Marseillaise*. The crape and funeral decorations were still on the buildings in New York city when this occurred. This stirring incident is not particularly significant, for anarchism of this violent type is a negligible quantity. It is but a bubble on the great sea of social unrest. The danger is not from the bubble, but from the sea whose surge of lawlessness breaks on our doorsteps with every morning paper. Christian men of "light and leading" must give guidance to the issues of the hour. If we do not, antichristian forces will. (4) Not less pressing is the need of the new evangelism. In the last analysis, an evangelism which affects character and social conduct is the only cure of these maladies affecting American life. The writer once witnessed a

mob. It was in the city of Springfield, Ohio. They had threatened to burn the city. About ten o'clock at night the mob organized, for even a mob must have some organization to be effective. I hastened to the mayor's office to warn him that the worst might now be feared. Looking out of his window he exclaimed, "My God, there they go!" The mob swept down High Street into the Esplanade, then out to the "Levy" and, five minutes later, the flames were flashing. They had kept their threat, and the city was on fire. Back of the burning buildings and on higher ground stood Saint Raphael's Church—a great stone structure, surmounted by a very tall spire, this ending in a great stone cross gilded in gold. A mob is a fearful thing! It is a strange mingling of the trivial and tragic. You will hear the laugh of some silly-minded person, then a curse; a child's voice, followed by a woman's scream; then an ominous silence; then a renewal of mingled oaths, commands, laughter, cries, and with it all a strange sense of being near wild animals—such is indeed the case, for it is the hour of the demon and the brute. Looking upward, I saw what I shall

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never forget! The light from the burning buildings lit up the great stone church, bringing out every line of its massive masonry, and there, high in the sky, above this tumult and terror, shone this great massive cross—solid, serene, eternal—and beyond it a cluster of golden stars! And I said to myself, as I looked upon it, and felt its power and its peace, “Only that cross can cure what is transpiring at its foot,” and the lines of the old Quaker poet came to mind:

Through the depths of sin and loss
Sinks the plummet of the cross.
Never yet abyss was found
Deeper than the cross can sound.

With these considerations in mind, we are now ready to deal directly with our theme: What is the relation of the minister to these modern movements of the church of God? It may be briefly answered. To these new movements the minister's relation is threefold: he must *inspire*, *guide*, and *unite* them, making the church in her symmetry of service indeed the saviour of society. Let us trace the application of this reply in each field.

1. The minister must inspire and guide his people in the modern educational methods for the religious training of the young—the Christian pedagogy of the Home, Sunday school, and Church. We mention the home first. There is no permanent moral reform which is not incorporated in the home life. It is a fact of history that no civilization has ever advanced beyond its domestic standard. It is God's order that the parent is not only the child's first teacher in point of time, but the first in efficiency, and this is particularly true of the child's religious life. The child's first glimpse of God is the mother's smile, and the first high altar before which he bows is his mother's knee. The soul's first sacrament is the mother's kiss. No agency, however effective, can supply the parents' place. A multitude of parents substitute organizations meant to be only supplemental and helpful. The average father and mother feel that, if they send their child to the day school and Sunday school, their full duty is done. They sometimes even go so far as to declare that those outside the circle of the home can give religious instruction to their children in a better way than



themselves. The home never had so many enemies as now. These enemies are not only more numerous but more dangerous than ever before. They make their attack at every angle of life. What an appalling list they make: The saloon, the dancing hall, the house of shame, the gambling table, the coarse plays, the vulgar songs, the suggestive dramas, the cigarette, the amorous and criminal movies, the glaring billboards, the Sunday paper, the Sunday excursion, the prurient dailies, the coarse comic supplements, the erotic fiction, the salacious magazines, the veiled gambling of certain methods of advertising, the blasphemous and indecent post cards, the High School dances, the fashionable aping of the demimonde, the free love sentiment, the easy divorce and its new running mate, the debasing tango, and, most diabolical of all, the White Slaver! These are the enemies of the home. The church is wisely throwing her force in the new movement of the Christian training of the young and for this movement the minister must furnish inspiration and effective guidance. He should know the results of specialists in religious pedagogy and be able

to furnish these helps to his people. He should be familiar with the great authorities on child life from Froebel and Pestalozzi to the later masters, like William James, Starbuck, Coe, and Dr. Montessori, the great Italian teacher. His pulpit should ring with the modern Evangel of the Child. In his great message at Indianapolis Conference, Dean Birney expressed a sentiment which has been much quoted. He declared that it was not only our duty "to save the lost," but to save "the loss." The child should be kept where God placed it, within the church and kingdom of his grace. The pulpit should thunder for the child's protection. Victor Hugo, in his terrible arraignment of the child thieves of his day, declares, "What is done against a child is done against God." Let no one forget that the gate of grace is no higher than a child's head: "Except ye be converted, and become as little children, ye cannot enter."


2. The second of these movements is the application of modern business methods to church affairs. What should the minister do with regard to the ever-present, ever-perplexing problem of church finances? Two things:

one inspirational, the other administrative. The first is the pulpit enforcement of the doctrine of Christian stewardship. The Socialists declare that public ownership will cure all evils in the world. The Christian doctrine is higher and better, for it insists upon the Divine ownership. It will be agreed that "the cattle on a thousand hills" are safer in the Divine ownership than in the care of a Socialistic committee. A distinguished man has well said, "Guilt is personal." It is likewise tremendously true that "responsibility is personal." If all things belong to God, as the Christian doctrine declares, then all property obligations are primarily vested in him and each man is responsible how he uses God's property. Thus, theistic individualism is the basis of social duty, and the foundation for the practice of the Golden Rule. Hence it follows that when we "get right with God" we must "get right with man." In the doctrine of Christian stewardship, recommended by all, practiced by all, we have the cure of the social ills of life. This is Christianity's answer to Socialistic ownership. It will be seen that the basis of appeal for financing the

Kingdom is not the need of the church, not the need of the benevolent cause, whatever it may be, but the cultural need of the individual Christian, who must realize and practice his Christian stewardship. His renouncement of personal right to his intrusted possessions corrects his selfishness and prevents his greed. As men recognize their Christian stewardship and act upon it, a more equitable division of intrusted possessions, like the Ford distribution, will take place. Mr. Ford is not a Christian in profession, but in that circumstance he was a Christian in action. Christian stewardship is the cure of stinginess. This new movement has not come any too soon, for some of our saints are already well nigh electroplated with avarice. There is much of money drunkenness abroad. A man drunk with whisky is sober at least a part of the time, and you can appeal to his better nature, but a man who is money drunk is "tight" all the time. The second function is the reorganization of the official leadership of many of our churches. The Discipline makes the pastor responsible for the selection and continuance of the official members. No wise pastor will

surrender his exclusive right of nomination, and in no respect does his administration tell so much for the weal or woe of his church as in this regard. In no matter is there greater need of careful, conscientious effort than in the reorganization of our official leadership. In pleading for efficiency we should speak with candor as well as kindness. Our new movements, fostered by our General Conference, and emphasized by our great conventions, will not go far unless they are sustained by an aggressive local official leadership. The pastors may be well informed and wide awake, our district superintendents and residential bishops may wear themselves out in incessant labors, but the new movements will not rise much above the standard of efficiency of the official board, and the congregation will not rise above the official interest and leadership, so the strategic point is the reorganization of our lay leadership in the interest of progress and Christian efficiency. Two things make this difficult: There is a tacit expectation that the official member has a life tenure of office. In reality every position must be renewed annually, by the pastor's nomination. This is

well known, but the life tenure is expected. We retire our bishops at 73, but our laymen, like Tennyson's brook, "go on forever"; and the second difficulty is, that the selections which have been made for official positions have been made, in many instances, upon the basis of personal or family compliment rather than personal efficiency. Our fathers, unskilled in public speech, had an overestimate of verbal piety. Irrespective of his general efficiency and business ability, a man was highly esteemed who could (to use the oldtime phrase) "exercise well in the social means of grace," and thus a certain type of men, mystical rather than practical; men of words rather than deeds; good men in their way, but their way not the way of modern progress; men of the sunset, not sunrise; men conservative rather than progressive; men who have great faith in the past, but none in the future. These, unfortunately, make the dominant force in too many official boards, and these are the men who must be eliminated and progressive modern men substituted before we can make any large success in any new movements—which the men of vision, the men of "light



and leading" may propose. Fortunately we have in each official body some men of vision and these with those who may be added make the hope of the church.

3. The new movement to apply the Social Conscience to the complex economic conditions of our day is one of extreme perplexity and critical importance. The minister's relation, as before declared, is that of inspiration and guidance. The modern social agitations are the results of the Christian message. There are no labor problems in lands where the Carpenter of Nazareth is unknown. Christianity must be able to guide the forces which her message has awakened, and to give the world industrial peace. So the minister must *know* and the minister must *guide*—this responsibility must be shared by every Christian layman. Knowledge is the first requisite. Dr. Harry F. Ward, in a recent address before a company of Socialists, used a sentence which was broken and closed by a round of applause. He said, "We shall not get very far until Christians shall cease misrepresenting Socialism [first applause], or until Socialism shall cease misrepresenting Christianity" [second

applause]. The word church might be used in this sentence. Winston Churchill gives the impression by his *Inside the Cup* that the Christian Church, with her millions of members, has none but millionaires after the style of Eldon Parr upon her rolls. There may be a half dozen small social clubs in New York city, called churches; there may be as many in Chicago, and a few such in other great cities which are like the aggregation of snobs he describes; but to represent the millions of members of the Christian Church as belonging to the capitalistic class is beside the mark and absent from the fact. However, such is the impression his book makes, while in reality the great mass of the ultra rich never darken the doors of the church. Witness the Fifth Avenue Easter parade if any have any doubt about it. That is the great trouble. The plutocrats have passed by the Christian Church, because of its democratic message, and they are what they are, largely because they are outside of the humanizing message of Christian pulpits. There may be a few Eldon Parrs, but the millionaire class, as a class, has given the Christian Church "absent



treatment." With all the shortcomings and long goings of the Christian people of our land, it is yet true that the Christian Church is the home of democracy and the hope of industrial liberty. On the other hand, not a few of our ministers and laymen as badly lack discrimination, and have shown themselves quite as ignorant of the Social Movement as Mr. Churchill evidently is of the real condition of the Christian Church.

4. We have now reached our last point, the consideration of the "New Evangelism"—ethical in content, personal in method, and leading to a new and better community revival. The new evangelism has a definite relation to the social salvation we have just considered. It means more to be converted now than fifty years ago. It is because the social conscience has placed a larger ethical content in the experience of the "new birth." As already observed, prior to the destruction of slavery, slave owners were converted, and sincerely so, but their "change of heart" did not affect their ownership of human chattels. In the early church, as Loring Brace states in his *Gesta Christi*, there was from time to

time a most impressive service—the manumission of slaves—in which the now fully instructed Christian owner gave his slave liberty; but, strange to say, this was long years after the apostolic era. It took time to give this social content, this ethical value, to the “new birth.” The man who is converted in this day of grace must now reckon with an enlightened social conscience, requiring of him right economic relations. The employer cannot “get through,” cannot “come into the knowledge of sins forgiven,” unless he has determined to give his employees a just share of the products of their toil; and the employee cannot get the “witness of the Spirit,” unless he is sure that he has given his employer just service for wages received. The new evangelism emphasizes two mottoes: “Get right with God”; “Get right with man.” It will write a much needed companion hymn to the stately old favorite, “O for a closer walk with God,” and will sing, “O for a closer walk with man.” Father Lawrence preached the Practice of the presence of God. We must do likewise and preach with equal unction, “The Practice of the Presence of Men.” As Professor Edward

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A. Ross in his book, *Sin and Society*, has shown, there must be, in our day, a deeper ethical note—a stronger practical significance in all forms of religious experience—than ever before. And, further, the method of the new evangelism must be personal and thus prepare conditions for a return to the mass revivals and great community movements. Our fathers could secure the attendance of the outsiders, or “sinners,” as they candidly called them, by merely announcing a “Protracted Meeting.” Among our churches there are a few happy exceptions, but, speaking broadly, the outside people, the modern sinners, no longer attend the revival meetings. Why is this true? That is a discussion upon which we cannot fully enter, but it may be observed that the people do not attend other meetings as they used to do. When did you see a political meeting with torchlight procession, bands, and banners? Where are the spellbinders your infancy knew? How is political action now accomplished? By the thoroughly organized persistent “gum-shoe campaign.” The last man is seen. It is an “every citizen” canvass. The lump does not come to the leaven, so the polit-

ical brethren carry the leaven into the lump. In like manner the church must mix her leaven with the meal. We must go back to the New Testament custom of personal instruction and individual appeal. With the early Christians, for a long time there were no great congregational revival meetings, mass gatherings, reaching the pagan public. Bitter persecutions drove them to whispered services in the Catacombs, so, the rapid progress of the early centuries came through the personal work of laymen. The Greek rhetors, and their use in street or market place of the Socratic or conversational method, prepared the way for this personal lay evangelism. In Athens Saint Paul had no embarrassment in speaking to perfect strangers in a close personal way upon the subjects of philosophy and religion. The great progress of the first three centuries was the result of the efforts of individuals with individuals. It was inspired and directed by apostolic leaders, but it was done by Christian laymen. The time came when the personal evangelism, by its very success, became a mass evangelism. The community mind is the product of unitary thought. Le Bon shows

that the psychology of the crowd is made up of the mental action of individuals, and so individualism in personal religious experience makes a social movement, if not a psychic organism, which results in the great community or mass revivals. The best approximation of the new evangelism with its ethical content and personal method is the system blessed of God, and used by Mr. William Sunday and other "tabernacle evangelists." The great evangelist, the tabernacle building and its appointments are not necessary. The secret is the method. Let that method of personal interest and effort be continuous and universal and the church has attained the new evangelism. The fascinating personality of Mr. Sunday has caused many persons to overlook the completeness of the organization of his great campaigns. A system is employed by which multitudes of Christian people are inspired and directed in earnest personal work until the minds of the many become as the mind of one, and a whole city kneels before God. It would be worse than folly for any one to imitate any great evangelist. A great personality cannot be duplicated, but Christian

methods, based upon religious experience and common sense, and resulting in the evangelization of all the people by the Christian people, are open for the use of all.

The new evangelism is the evangelism of the laymen of the first Christian century. Is the new evangelism, then, anything different from the old? Yes and no. It is not different in meeting the needs and nature of the human heart, but it is new in greater knowledge and greater grace for a greater day.

O, backward-looking son of time!
The new is old, the old is new,
The cycle of a change sublime
Still sweeping through.

For life shall on and upward go;
The eternal step of Progress beats
To that great anthem, calm and slow,
Which God repeats.

God works in all things; all obey
His first propulsion from the night;
Wake thou and watch—the world is gray
With morning light.

Thus, under the new evangelism, with its personal method and new social content, the great mass revivals will return with better

values and more permanent results than the great revivals of the past.

And now a final word. The minister must inspire, direct, and unite these new movements in a symmetric whole—making the church and his ministry a broad, well-balanced, saving force, touching the community with saving grace in all lines of human improvement. He is not to be a specialist in any line—in religious pedagogy or in church finances, in social reforms, in evangelism new or old; in short, he is not to be one-sided but a mighty master, inspiring, unifying, organizing the expert service of laymen in all these various fields. He must possess a mountain-like strength and symmetry, and his pre-eminence must find its expression by his pulpit, as he proclaims the well-rounded, full-orbed message of a sun-crowned Christian prophet. This is the high challenge of the hour. Shall its greatness depress us, or, rather, inspire us? Is not the greatness of our task a token of the Divine esteem? Humbled by our high commission, we bow before our Lord who hath said, "Behold, I make all things new"; and we go forth, like



